"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

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A RAINY EVENING.

UNCLE'S STORY.

A PLEASANT group was gathered round Uncle's domestic hearth. He sat on one side of the fire-place, opposite Aunt Mary, who, with her book in hand, watched the children seated at the table, some reading, others sewing, all occupied but one, a child of "larger growth," a young lady, who, being a guest of the family, was suffered to indulge in the pleasure of idleness, without reproof.

"Oh! I love a rainy evening," said little Ann, looking up from her book, and meeting her mother's smiling glance. "It is so nice to sit by a good fire, and hear the rain pattering against the windows. Only I pity the poor people who have no house to cover them, to keep off the rain and cold."

"And I love a rainy evening, too," cried George, a boy about twelve. "I can study so much better. My thoughts stay at home and don't keep rambling out after the bright moon and stars. My heart feels warmer, and I really believe I love everybody better than I do when the weather is fair."

Uncle Ned smiled, and gave the boy an approving pat on the shoulder. Everyone smiled but the young lady, who, with a languid, discontented air, now played with a pair of scissors, now turned over the leaves of a book, then, with an ill-suppressed yawn, leaned idly on her elbow, and looked into the fire.

"And what do you think of a rainy evening, Elizabeth?" asked Uncle. "I should like to hear your opinion also."

"I think it very dull and uninteresting, indeed," answered she. "I always feel so stupid, I can hardly keep myself awake. One cannot go abroad, or hope to see company at home, and one gets so tired of seeing the same faces all the time. I cannot imagine what George and Ann seems to admire so much in a disagreeable, rainy evening like this."

"Supposing I tell you a story to enliven you?" said Uncle.

"Oh! yes, father, please tell us a story!" exclaimed the children, simultaneously.

Little Ann was perched upon his knee, as if by magic, and even Elizabeth moved her chair, as if excited to some degree of interest—George still held his book in his hand, but his bright eyes, sparkling with unusual animation, were riveted upon his uncle's face.

"I am going to tell you a story about a rainy evening," said Uncle.

"Oh! that will be so pretty!" cried Ann, clapping her hands. But Elizabeth's countenance fell below zero. It was an ominous annunciation.

"Yes," continued Uncle, "a rainy evening. But though clouds darker than those which now mantle the sky were lowering abroad, and the rain fell heavier and faster, the rainbow of my life was drawn most beautifully on those dark clouds, and its fair colours still shine most lovely on the night. It is no longer, however, the bow of promise, but the realization of my fondest dreams."

George saw his Uncle cast an expressive glance towards the handsome matron in the opposite corner, whose colour perceptibly brightened, and he could not forbear exclaiming:

"Ah! Aunt Mary is blushing. I understand Uncle's metaphor. She is his rainbow, and thinks life one long rainy life."

"Not exactly so; I mean your last conclusion. But don't interrupt me, my boy, and you shall hear a lesson,

which, young as you are, I trust you will never forget. When I was a young man I was thought quite handsome"—

"Pa is as pretty as he can be now," interrupted little Ann, passing her hand fondly over his manly cheek.

Uncle was not displeased with her compliment, for he pressed her closer to him, while he continued:

"Well, when I was young, I was of a gay spirit, and a great favourite in society. The young ladies liked me for a partner in the dance, at the chess-board, or the evening walk, and I had reason to think several of them would have made no objection to take me as a partner for life. Among all my young acquaintances, there was no one whose companionship was so pleasing as that of a maiden whose name was Mary. Now there are a great many Mary's in the world, so you must not take it for granted I mean your mother or aunt. At any rate, you must not look so significant till I have finished my story. Mary was a sweet and lovely girl, with a current of cheerfulness running through her disposition that made music as it flowed. It was an under current, however, always gentle, and kept within its legitimate channel, never overflowing into boisterous mirth or unmeaning levity. She was the only daughter of her mother, and she a widow. Mrs. Carlton—such was her mother's name—was in lowly circumstances, and Mary had none of the appliances of wealth and fashion to decorate her person or gild her home. A very modest competency was all her portion, and she wished for nothing more. I have seen her in a simple white dress, without a single ornament, unless it was a natural rose, transcend all the gaudy belles who sought, by the attraction of dress, to win the admiration of the multitude. But, alas! for poor human nature. One of those dashing belles so fascinated my attention, that the gentle Mary was for a while forgotten. Theresa Vane was, indeed, a rare piece of mortal mechanism. Her figure was the perfection of beauty, and she moved as if strung upon wires, so elastic and springing were her gestures, I never saw such lustrous hair—it was perfectly black, and shone like burnished steel—and then such ringlets! how they waved and rippled down her beautiful neck! She dressed with the most exquisite taste, delicacy, and neatness, and whatever she wore assumed a peculiar grace and fitness, as if Art loved to adorn what nature had made so fair. But what charmed me most was the sunshiny smile that was always waiting to light up her countenance. To be sure she sometimes laughed a little too loud; but then her laugh was so musical, and her teeth so white, it was impossible to believe her guilty of rudeness or want of grace. Often when I saw her in the social circle, so brilliant and smiling, the life and charm of everything around her, I thought how happy the constant companionship of such a being would make me—what brightness she would impart to the fireside of home—what light, what joy, to the darkest scenes of existence!"

"Oh! Uncle," interrupted George, laughing, "if I were Aunt Mary I would not let you praise any other lady so warmly. You are so taken up with her beauty, you have forgotten all about the rainy evening."

Aunt Mary smiled, but it is more than probable that George had really touched one of the hidden springs of her woman's heart, for she looked down and said nothing.

"Don't be impatient," said Uncle, "and you shall not be cheated out of your story. I began it for Elizabeth's sake, rather than yours, and I see she is wide awake. She thinks I was by this time more than half in love with Theresa Vane, and she thinks more than half right. There had been a great many parties of pleasure—riding parties, sailing parties—and summer slipped by almost unconsciously. At length the autumnal equinox approached, and gathering clouds, north-eastern gales, and drizzling rains succeeded to the soft breezes, mellow skies, and glowing sunsets, peculiar to that beautiful season. For two or three days I was confined within doors by the continuous rains, and I am sorry to confess it, but the blue devils got possession of me. One strided upon my nose, another danced on the top of my head; one pinched my ear, and another turned somersets on my chin. You laugh, little Nancy, and

I could not endure them any longer. So the third rainy evening I put on my overcoat, buttoned it up to the chin, and taking my umbrella in my hand, set out in the direction of Mrs. Vane's." "Here," thought I, as my fingers pressed the latch, "I shall find the moonlight smile that shall illuminate the darkness of my night—the dull vapours will disperse before her radiant glance, and this interminable equinoctial storm be transformed into a mere vernal shower, melting away in sunbeams in her presence." My gentle knock not being apparently heard, I stepped into an ante-room, set down my umbrella, took off my drenched overcoat, arranged my hair in the most graceful manner, and claiming a privilege to which, perhaps, I had no legitimate right, opened the door of the family sitting-room, and found myself in the presence of the beautiful Theresa."

Here Uncle made a provoking pause.

"Pray go on; how was she dressed? And was she glad to see you?" assailed him on every side.

"How was she dressed?" repeated he. "I am not very well skilled in the technicalities of a lady's wardrobe, but I can give you the general impression of her personal appearance. In the first place, there was a jumping up, and an off-hand, sliding step toward an opposite door as I entered; but a disobliging chair was in the way, and I was making my lowest bow before she found an opportunity of disappearing. — Confused and mortified, she scarcely returned my salutation, while Mrs. Vane offered me a chair, and expressed, in somewhat dubious terms, their gratification at such an unexpected pleasure. I have no doubt Theresa wished me at the bottom of the Frozen Ocean, if I might judge by the freezing glances she shot at me through her long lashes. She sat uneasily in her chair, trying to conceal her slip-shod shoes, and furtively arranged her dress about the shoulders and waist. It was a most rebellious subject, for the body and skirt were at open warfare, refusing to have any communication with each other. Where was the graceful shape I had so much admired? In vain I sought its exquisite outlines in the folds of that loose, slovenly robe. Where were those glistening ringlets and burnished locks, that had so lately rivaled the tresses of Medusa? Her hair was put up in tangled bunches behind her ears, and tucked up behind in a kind of Gordian knot, which would have required the sword of an Alexander to untie. Her frock was a soiled and dingy silk, with trimmings of sallow blonde, and a fancy faded handkerchief was thrown over one shoulder.

"'You have caught me completely *en dishabille*,' said she, recovering partly from her embarrassment; 'but the evening was so rainy, and no one but mother and myself in; I never dreamed of such an exhibition of gallantry as this.'

"She could not disguise her vexation with all her efforts to conceal it; and Mrs. Vane evidently shared her daughter's chagrin. I was wicked enough to enjoy their confusion, and appeared more at my ease, and played the agreeable with more signal success. I was disenchanted at once, and my mind reveled in its recovered freedom. My goddess had fallen from the pedestal on which my imagination had enthroned her, despoiled of the beautiful drapery which had imparted such ideal loveliness. I knew that I was a favorite in the family, for I was wealthy and independent, and, perhaps, of Theresa's admirers what the world would call the best match. I maliciously asked her to play on the piano, but she made a thousand excuses, assiduously keeping back the true reason—her disordered attire. I asked her to play a game of chess, but she had a headache; she was so stupid, she never could do anything on a *rainy evening*.

"At length I took my leave, inwardly blessing the moving spirit that had led me abroad that night, that the spell which had so long enthralled my senses might be broken. Theresa called up one of her lambent smiles as I bade her adieu.

"'Never call again on a rainy evening,' said she, sportively; 'I am always so wretchedly dull. I believe I was born to live among the sunbeams, the moonlight, and the stars. Clouds will never do for me.'

"'Amen!' I silently responded, as I closed the door. While I was putting on my coat I overheard, without the smallest intention of listening, a passionate exclamation from Theresa:

"'Good gracious! mother; was there ever anything so unlucky? I never thought of seeing my neighbour's dog to-night. If I have not been completely caught!'

"'I hope you will mind my advice next time,' replied her mother in a grieved tone. 'I told you not to sit down in that slovenly dress. I have no doubt you have lost him for ever.'

"Here I made good my retreat, not wishing to enter the *penetralia* of family secrets."

"The rain continued unabated, but my social feelings were very far from being dampened. I had the curiosity to make another experiment. The evening was not very far advanced, and as I turned from Mrs. Vane's fashionable mansion I saw a modest light glimmering in the distance, and I hailed it as a shipwrecked mariner hails the star that guides him o'er ocean's foam to the home left behind. Though I was gay and young, and a passionate admirer of beauty, I had very exalted ideas of domestic felicity. I knew that there was many a rainy day in life, and I thought that the person who was born alone for sunbeams and moonlight would not aid me to dissipate their gloom. I had, moreover, a shrewd suspicion that the daughter who thought it a sufficient excuse for a shameful personal neglect that there was no one present but her mother, would as a wife be equally regardless of a husband's presence. While I pursued these reflections, my feet involuntarily drew nearer and still nearer to the light, which had been the loadstone of my opening manhood. I had continued to meet Mary in the gay circles I frequented, but I had lately become almost a stranger to her home.

"Shall I be a welcome guest?" said I to myself, as I crossed the threshold. "Shall I find her *en dishabille* likewise, and discover that feminine beauty and grace are incompatible with a rainy evening?" I heard a sweet voice reading aloud as I opened the door, and I knew it was the voice which was once music in my ears. Mary arose at my entrance, laying her books quietly on the table, and greeted me with a modest grace and self-possession peculiar to herself. She looked surprised, a little embarrassed, and very far from being displeased.

She made no allusion to my estrangement or neglect, expressed no astonishment at my untimely visit, nor once hinted that being alone with her mother, and not anticipating visitors, she thought it unnecessary to wear habiliments of a lady. Never in my life had I seen her look so lovely. Her dress was perfectly plain, but every fold was arranged by the hands of Graces. Her dark brown hair, which had a natural wave in it, was put back in smooth ringlets from her brow, revealing a face which did not consider its beauty wasted because a mother's eye alone rested on its bloom. A beautiful cluster of autumnal roses, placed in a glass vase on the table, perfumed the apartment, and a bright blaze on the hearth diffused a spirit of cheerfulness around, while it relieved the atmosphere of its excessive moisture. Mrs. Carlton was an invalid, and suffered also from an inflamation of the eyes. Mary had been reading aloud to her from her favorite book. What do you think it was? It was a very old-fashioned one indeed. No other than the Bible. Mary was not ashamed to have such a fashionable young gentleman as I then was to see what her occupation had been. What a contrast to the scene I had just quitted! How I loathed myself for the infatuation which had led me to prefer the artificial graces of a *belle* to this pure child of nature! I drew my chair to the table, and entreated that they would not look upon me as a stranger, but as a friend anxious to be restored to the forfeited privilege of an old acquaintance. I was understood in a moment, and without a single reproach, was admitted again to confidence and familiarity. The hours I had wasted with Theresa seemed a kind of mesmeric slumber, a blank in my existence, or at least a feverish dream. "What do you think of a rainy evening, Mary?" asked I, before I left her.

"'I love it of all things,' replied she with animation. 'There is something so home-drawing, so heart-knitting in its influence. The dependences which bind us to the world seem withdrawn, and retiring within ourselves, we learn more of the deep mysteries of our own beings.'

"Mary's joy beamed from her eye, as

it turned with a transient obliquity toward heaven. She paused, as if fearful of unsealing the fountains of her heart. I said Mrs. Carlton was an invalid, and consequently retired early to her chamber, but I lingered till a late hour. Nor did I go till I had made a full confession of my folly, repentance, and awakened love; and as Mary did not shut the door in my face, you may imagine she was not sorely displeased."—

"Ah! I know who Mary was. I knew all the time!" exclaimed George, looking archly at Aunt Mary. A bright tear, which at that moment fell into her lap, showed that though silent, she was no uninterested listener.

"You havn't done, father?" said little Ann, in a disappointed tone. I thought you were going to tell us a story. You have been talking about yourself all the time."

"I have been something of an egotist, to be sure, my little girl, but I wanted to show my dear young friends here how much might depend on a rainy evening. Life is not all made of sunshine. The happiest and most prosperous must have their seasons of gloom and darkness, and woe be to those from whose soul no ray of brightness emanates to gild those darkened days. I bless the God of rain as well as of sunshine. I can read his mercy and his love as well in the tempest, whose wings obscure the visible glories of his creation, as in the splendor of the rising sun, or in the soft dews that descend after his setting radiance. I began with a metaphor. I said a rainbow was drawn on the clouds that lowered on that eventful day, and that it still continued to shine with undiminished beauty. Woman, my children, was sent by God to be the rainbow of man's darker destiny. From the glowing red emblematic of that love which warms and gladdens his existence, to the violet melting in the blue heaven, symbolical of faith which links him to a purer world, her blending virtues mingling with each other in beautiful harmony are a token of God's mercy here, and an earnest of future blessing in those regions where no rainy evening will ever come to obscure the brightness of eternal day."—*From Sharpe's London Magazine.*

RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel for her children crying,
Will not be comforted.

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly thro' the mists and vapors,
Amid these earthly damps:
What seem to us but dim, funereal tapers,
May be heaven's distant lamps.

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

She is not dead—the child of our affection—
But gone unto that school,
Where she no longer needs our poor protection
And Christ himself doth rule.

In that great cloister's stillness and seclusion
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year her tender steps pursuing,
Behold her grown more fair.

Thus we do walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, tho' unspoken
May reach her where she lives.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we enfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean
That cannot be at rest.

We will be patient! and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing,
The grief that must have way.

UNITARIANISM IN IRELAND.

How great, how glorious have been many of the changes of the last one hundred and fifty years. This is not a very long period, yet it takes us back to an age in which religious error, superstition, and persecution were triumphant. We are strikingly reminded of this in attempting a brief sketch of Unitarianism in Ireland. In June, 1703, we see the sad spectacle of an amiable, intelligent, and upright minister of the Gospel, the *Rev. Thomas Emlyn*, the first Unitarian minister in Ireland, standing his trial in the Court at Dublin, indicted for affirming that God, the Father of our Lord Jesus Christ, was the Supreme God, and the power, excellence, and authority of Jesus Christ was derived from God. The prosecution, we are sorry to say, was instituted by a Dissenter; the trial was conducted in a tyrannical manner; the two Archbishops of Armagh and Dublin were on the bench; the jury were intimidated with threats to bring in a verdict of blasphemy; they were told by the Chief Justice, "My Lords and Bishops were there;" thus intimidated, they brought in a sentence of *Guilty*. Mr. Emlyn was sentenced *to pay a fine of a thousand pounds, and be imprisoned one year in the common Gaol, and there to remain until the fine was paid.* He was also mocked and insulted by the Court, being led round the Four Courts with a placard on his breast, stating his crime and exposing him to the scoff of an ignorant and prejudiced people. Mr. Emlyn and his friends all being poor, they had no chance to raise so large a sum of money, and he must have continued in prison till death, had not the Duke of Ormond's aid been obtained, and the fine was reduced to 100 Marks (£70), and £20 demanded by the Archbishop of Dublin, as a per centage on the fine, which he would not remit. So after upwards of two years' imprisonment Mr. Emlyn was set at liberty. He says of his imprisonment: "And now, after all, I thank my most merciful God and Father, that as he called me not to this lot of suffering, till I was arrived at some maturity of judgment, and firmness of resolution, so He left me not when my friends and acquaintances forsook me; that I was never so cast down as to be tempted to renounce the truth." *Sir Richard Steele* says of this persecution of Mr. Emlyn.—"We, of the Established Church, can manage a prosecution; but I must do the Dissenting Protestants the justice to say that they have shown themselves, upon occasions, very ready to assist us in so *pious* and Christian a work. All hands were united against that unhappy man; and he found, at length, that he had much better violated all God's commandments than have interpreted some passages of Scripture differently from his brethren. The Nonconformists accused him, the Conformists condemned him, the secular power was called in, and the cause ended in an imprisonment and a very great fine: *two methods of conviction*, about which the Gospel is silent." This persecution was not without its good effects. Soon after another Unitarian minister occupied the pulpit of Mr. Emlyn; and, to the present day, there has been continued a succession of able Christian Unitarian ministers in Dublin and other parts of Ireland as well.

For nearly three hundred years Protestant Dissenting congregations have existed in Ireland, having among them something like the Presbyterian form of Church government. It appears that in 1705 the Westminster Confession of Faith was introduced, which caused a division in 1726 among those churches, and the foundation of another Presbytery. Those churches that would not wear the chains of slavery to human creeds became, some time after, Unitarian churches. It is a fact, and worthy of being noted, that those churches which hold the Bible alone, and the right of private judgment, soon become Unitarian, whether in England, Ireland, or America, or anywhere else: and those only continue for any length of time Trinitarian that are bound by some man-made article of faith to this doctrine. The Synod of Ulster, in 1828, perceived the want of subscription to Creeds was tending to Unitarianism in that body. Proceedings were taken, while they had the chance of carrying a resolution to make subscription to the Westminster Confession the standard of doctrine. Many of the ministers were

at that time Arians or Unitarians; the latter had no objection to continue in fellowship with the Trinitarians of that Synod. The Trinitarian members of the Synod resolved upon fetters and chains, carried their resolution, safely moored their church, with a Calvinistic cable, as the Bible, and the Bible alone, the religion of Protestants, was drifting the whole of them on to Unitarianism. We refer our readers to the *Monthly Repository*, *Christian Reformer*, and *Pioneer*, of 1828 and 1829, in which are chronicled the able and eloquent appeals against such a course by the Rev. Dr. Montgomery and other ministers of the Synod. The division at last came on the question, and the Creed triumphed over the *Bible*, as it often has done, both in Catholic and Protestant churches. A number of churches were thus compelled to separate from the Synod of Ulster, which are now Unitarian churches. A protest against the decision of the Synod was handed in. The following is a part of the reasons for protesting.

"Because human Tests and Confessions have, in all ages, tended to encourage hypocrisy—to restrict the right of private judgment—to lessen the authority of Scripture—and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge, and of which truth need not be afraid. Because if any Creed or Test of religious belief contain nothing but what is to be found in the Bible, it is superfluous; and if it contain anything contrary to the Bible, it is pernicious—calculated to mislead the understanding—to prevent the progress of truth—and to perpetuate error."

A magnificent Service of Plate was presented to Dr. Montgomery, as the leader of the Remonstrants, in testimony of the high respect for him as a Christian minister, a friend of freedom, of inquiry, and universal toleration, and as an eloquent and fearless advocate of the right of private judgment.

In 1830 the *Irish Unitarian Society* was established at a Meeting in Dublin, based on the following principles.

"That subjects of doubtful disputation, in matters of religion, are subordinate in importance to the great principles which enter into the faith of every professing Christian; and that Charity is greater than Faith. That all human formularies of faith encroach on the right of private judgment, and virtually deny the sufficiency of the Scriptures. That the God and Father of our Lord Jesus Christ is strictly and *personally* One. The Christians who hold these views of Revelation denominate themselves Unitarian Christians, because, being unable to discover from Scripture that Jesus is equal with the Father, they maintain the *personal unity of Jehovah*. This tenet, which it was the grand object of the Jewish revelation to disclose and preserve, on which Christianity is built as its immoveable foundation, and which, above all others, imparts to religion its simplicity, majesty, spirituality, and power, appears to them to have been obscured and almost lost under a mass of antichristian inventions; and they conceive that they cannot render a better tribute to the cause of the Gospel than by rescuing from obloquy and neglect this its essential and eternal truth. The Society will embrace the following *objects*:—1. To produce sympathy and co-operation among those who believe in the personal Unity of God. 2. To bring before the public mind, by publishing and circulating Books and Tracts, such reasonings and such information as may tend to establish or illustrate the doctrine of the strict Unity of God. 3. To extend, by the same means, the influence of the devotional and practical parts of Revelation. 4. If, at some future time, the funds should permit, to employ or aid Missionaries to recommend those views of Christianity in which all Unitarian Christians agree."

The Annual Meeting of the Unitarian Society for the Diffusion of Christian Knowledge was held in Belfast, about a month ago. It was well attended. The Rev. W. H. Channing was the preacher on this occasion. The Report of the Society contains much that is very interesting. The Society deeply interests itself in the distribution of tracts. During the last year it gratuitously distributed seventeen thousand four hundred and ninety-five. It has reprinted several useful tracts, and promoted the sale of many useful books issued by the American Unitarian Association. It continues to render assistance to the Unitarian Christians at Girvan, in Scotland, defraying the expenses of ministers who occasionally supply the pulpit there from Ireland. It sustains a Unitarian Book and Tract Depository in Belfast, to enable the surrounding congregations to purchase their Unitarian books and tracts at cost price. It kindly aids at times by gifts the Unitarian Mission at Calcutta. The Report concludes by saying: "And they trust that this Society will yet be enabled to aid the

British and Foreign Unitarian Society, and the American Unitarian Association, in their efforts to spread the Gospel in Foreign lands, and thus become, in a wider sense, a Society for the Diffusion of Christian Knowledge."

The following places in Ireland have now a Unitarian Church or Churches. Dublin, Belfast, Bandon, Clonmel, Antrim, Ballyclare, Downpatrick, Newtonards, Clough, Larne, Holywood, Banbridge, Carlingford, Kilmore, Narrowater, Newry, Dromore, Raloo, Ballymoney, Carrickfergus, Cairncastle, Temple Patrick, Glenarm, Ballycarry, Newtonlimavady, Ballymena, Crumlin, Dunmurry, Moneyrea, Ballee, Ballyhemlin, Moira, Killinchy, Comber, Greyabbey, Ravara. Connected with these churches we find Libraries, Sunday Schools, Day and Infant Schools, and Tract Distributing Societies. The Unitarian population of Ireland is estimated at 41,000. There are *forty-nine* Unitarian ministers, having the charge of churches in Ireland. If Mr. Emlyn can now look upon the cause of truth, for which he was persecuted one hundred and fifty years ago, in Ireland, will he not rejoice? Since his time there has been a steady progress in Ireland, as in England, of the cause of Gospel religion. The fear of man, and the fetters of churches, are giving place to the love of God, and truth, and true religion. Our brethren in Ireland, both ministers and laymen, are faithfully performing their part in this progress of Christian truth. We think it is a cheering sign that the courses of doctrinal lectures are more numerously attended by the members of other churches than was the case formerly. The formation of Young Men's Unitarian Christian Associations, such as recently commenced in Belfast, will do, we cannot doubt, much good service to our common cause. We joy also to report a *Domestic Mission* in Belfast, supported by the First and Second Unitarian congregations. The Rev. Thomas Rutherford, as missionary, is actively employed in visits to the poor, and in superintending the Schools. Day and Night Schools, and Sunday Schools, and Industrial Institution, Clothing Society, and Sick Fund; also stated times for Prayer Meetings. A committee of ladies meet frequently, and encourage and supervise the working of this Institution. The *Northern Sunday School Association* was established about twenty years ago, to supply schools with Bibles, Testaments, and other books and requisites. *The Non-Subscriber*, a monthly periodical, commenced about two years ago, is edited by the Rev. D. Maginnis, of Belfast. Its chief aim is to unfold and enforce positive views of religious truth, and to foster a devout and earnest spirit, and a healthy life in the Church. The Non-Subscribing Presbyterian Association of Ireland (which includes the Synod of Munster, Presbytery of Antrim, and Remonstrant Synod of Ulster) meets on the third Wednesday of July. President: The Rev. C. J. M'Alester.—Secretary: Rev. H. Moore.—Treasurer: M. Andrews, Esq., Belfast.—Association's Dean of Residences, in Queen's College, Belfast: Rev. J. Porter.—Professor of Moral Philosophy, Church History, and Pastoral Theology: Rev. Dr. Montgomery.—Professor of Hebrew, Biblical Criticism, and Dogmatic Theology: Rev. J. Scott Porter, Belfast. Not only are the Churches of Ireland, but many of the Unitarian Churches of England indebted to this College, at Belfast, for the learned and excellent pastors presiding over them. In England therefore we are gainers by our sister Churches across the Channel. We conclude by wishing most sincerely the blessing of the ALL GOOD FATHER upon the Churches in Ireland. May they long continue firmly united in the bonds of peace and Christian love. May all their associated efforts, to spread the truth, more firmly link them together to promote the kindliest feelings to one another, and to all other Churches throughout the world. May they in no small degree contribute to produce "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH AND GOOD WILL AMONG MEN."

WE beg to call attention to the following Lectures and Sermons, just published. "*The Method of Christian Salvation*," 2d, by the Rev. T. Hincks, Leeds.—"*Atonement, the Error of the Heathen*," 2d., by the Rev. J. H. Ryland, Bradford.—"*A Series of Texts on the Divinity of Christ*," distributed by a Curate of the Established Church, and examined by a Scripture Reader of the Unitarian Church, 3d. The above, WHITFIELD, Bookseller, Strand, London.

RELIGION IN FRANCE.

A CORRESPONDENT of the *News of the Churches* gives a gloomy view of the condition of France. He says: "It is often believed that we have here 35,000,000 Catholics; it would be nearer the truth to say that we have 35,000,000 infidels. If I wished to give a more exact statement, I would say that one section of the population is infidel, the other deistical. In one section of the deistical there is one large party, which expects nothing after this life, and another party who hope for a future existence; but all those who believe in this future existence are persuaded that they themselves will be happy. The idea of eternal condemnation is completely absent; in every case no person thinks he has deserved it. The type of the French Catholic in our day is somewhat of the following: 'I believe neither in the Pope nor the mass; I believe in one God, the Creator; perhaps there is also a future life; but in any case I am neither a murderer nor thief; I am therefore certain not to be condemned to eternal punishment.' The literary men and the government, having no faith in the Romish system, look upon it as the most convenient bridle to hold the people, and therefore support it against all attacks from without. He fears that few among the clergy themselves have any profounder convictions."

The universal scepticism here spoken of seems to us to be the legitimate result of the Romish system in all its aspects. In its theology it is intensely orthodox. And we are well assured that nine-tenths of the scepticism in Protestant lands grows directly out of this theology. The sacrificial system, as it is called, embracing the Trinity, original and total depravity, vicarious atonement, and endless misery as its essential points, are so repugnant to reason and the natural instincts, that those who think for themselves, and are taught that this is Bible teaching, are led to reject the Bible. This must be the case in Catholic lands also. Purge the Romish Church of this vicious theology, and (if she exists at all) her influence will be vastly different. But the Church of Rome is essentially the Church of the material. Her duties have degenerated into mere external rites. Her worship is, to the popular mind, altogether of the symbolic. Images, saints, and the virgin have taken the place of God; while masses, prayers, etc., usurp the place of holy living. Even the charities and schools of the Church look more to proselytism than the welfare of the individual. Add to all this the secular organization of the Church, her claim to temporal supremacy, her constant interference in the affairs of government, and we have sufficient cause to produce the deplorable results mentioned. The theology of the Church must be brought into harmony with reason, by allowing the latter free scope in the interpretation of the Divine word; the practical religion of the Church must be measured by the principle of love to God and man, rather than an observance of Church rites; and the Church must be divorced from all connection with the management of governmental affairs, before infidelity will receive its death blow. When that time comes, as it surely will, then the wilderness shall blossom as the rose.

THE CREED OF A DISCIPLE OF JESUS.

I believe that "God is a Spirit,"—John 4 c. 24 v.; and a "Holy Father,"—17 c. 11 v.; and "greater than all,"—10 c. 29 v.

I believe that "THE FATHER worketh hitherto,"—5 c. 17 v.; and raiseth up the dead, and quickeneth them,—5 c. 21 v.

I believe that Jesus "came forth from the Father into the world; and again, that he left the world and went unto the Father,"—16 c. 28 v.; laying down his life because the Jews "knew not the Father who sent him,"—15 c. 20, 21 v.; and "that he might take it again,"—10 c. 17 v.

I believe that to all who try to follow Jesus, even although through weakness they sometimes in works deny him; he saith, as he said to Peter, "let not your heart be troubled; in my Father's house are many mansions,"—14 c. 1, 2 v.

I believe in "the Holy Ghost, the Comforter,"—14 c. 26 v.; "the Spirit of Truth which proceeds from the Father, and testifies of Jesus, and guides into all truth,—15 c. 26 v., and 16 c. 13 v.; and abides for ever with all who love Jesus and keep his commandments,"—14 c. 15, 16 v. AMEN.—*Rev. T. J. Read.*

TRUST.

A TALE FOR OUR BOYS.

"A LADY, who had interested herself much on the behalf of two natives embarking for the seat of war in the Crimea, had purchased four warm knitted vests for them, but had no means of getting them conveyed to the vessel on board which her poor shivering friends had embarked. Who was to take the much needed articles of clothing to the vessel? Says she:

"Beneath a lamp in the street stood a group of boys. Its light fell on a face which seemed to introduce the sort of messenger I desired. The story was told him. 'Now, my boy, we are strangers, and I do not want to know your name or where you live, nor any clue to either. You might take these vests, make twenty shillings upon them, or give them away to your father or brothers, if you choose. I should never send a police after you. But my confidence in the honour of the English boys, which stands high now, would be broken down. And those two noble, honest men would suffer, and might take cold and go into consumption, and die; and their wives and children break their hearts about them.'

"The boy's eyes flashed under the lamplight, and snatching the parcel, he said, 'Trust me! I'm the boy for it.'

"Eighteen pence happened to be the worldly all we had with us, after paying for the vests. I told him how sorry I was for this; that it would pay his boat each way, and he would have sixpence and a happy heart to lay down with at night.

"It's a plenty. Father's a waterman. I shall get his boat for nothing. All's right,' and off he ran.

"A note had been enclosed in the parcel to one of the officers, with whom I had had some conversation, requesting him to send me one by post that night or next morning, to say that the parcel had reached its destined owners.

"The next day passed, and the next, but no letter came from the *Jura*. We read in the Times that she had sailed on Thursday morning. The day posts of Saturday arrived, but brought no news of the parcel.

"My trust failed. 'My boy is dishonest,' I said, 'and my confidence in human honour can never be the same again.'

"But by the last post on Saturday evening came a note from the officer alluded to, to say that about seven o'clock on Wednesday evening a boy had taken a parcel on board, and had requested permission to deliver it to the two men in the presence of the captain of the ship, the chief officer of the corps, and the medical officer.

"Having discharged his duty, the last sound heard amidst the splashing of his oars, as he left the ship's side, was the shout, 'Tell that lady that I kept my word and the jackets were in time.'

"All honour to the English boy, who sustained my right to trust my brothers, young or old. The world is not wide, but we shall meet again, I hope; and meet when we may, the trusty and the trusting will be friends."

SELECTIONS.

A GOOD STORY.

THE *Christian Register*, Unitarian, is responsible for the following story. The Judge, according to the account, found the Episcopal Church a very comfortable home. There are a good many people in all Churches who would like to "get along" without faith, or certainly without works, we are very much inclined to believe. "When Bishop Chase was bishop of Ohio, he encountered on one occasion the Hon. Mr.——, then chief judge of the same state, and whom he had not met for many years. They had been schoolmates, and the bishop reminded his friend of old times, and with a comfortable air of self-satisfaction, congratulated him upon their success in life, and the honourable position in which they found each other after their long separation, concluding, "and better than all, judge, I find you are a member of our church." "Well," said the judge, "that's more a matter of chance than anything else. You see, when I was getting established in my profession, wife and I thought we ought to join some church; 'twas more respectable. So after mature deliberation we settled down with the Baptists; and got on very well for a time; but they kept harping on 'faith,'

'faith,' till we pretty soon discovered that they required more 'faith' than we had, so it became necessary to make a change. We turned the matter over considerably, and at last, from various reasons made up our minds to join the Methodists. Here, we shortly found, the demand was, 'work,' 'work' incessantly, and it was presently apparent that they demanded more 'work' than we were able to perform. It was with great reluctance that we concluded that we must change again, and cast about with much caution, that this move might be final. At last we decided to connect ourselves with your church, bishop, and have got along famously ever since, without either faith or works."

FAITH.

When the late Joseph S. Buckminster was about three years old, he went on one occasion with his parents from Portsmouth, N. H., where they resided, to visit his maternal grandfather, the Rev. Mr. Stevens, who lived in Kittery, on the opposite shore of Piscataqua. They were to cross the river in a ferry boat, and for some reason Dr. Buckminster crossed first and left his wife and little Joseph to follow together. While upon the river Mrs. Buckminster became very much alarmed and expressed her fear in the hearing of her son. Little Joseph's bright eyes glanced over the water, and rested an instant on the familiar form of his father who was waiting for them on the shore. Then springing to his mother's arms he exclaimed, "Don't be afraid, dear mamma, don't be afraid! only look, *Papa is on the other side.*" How beautiful is the unquestioning faith of childhood! It knows no doubt, and feels no fear in the presence of its beloved ones. The knowledge that "Papa is on the other side," was to little Joseph a talisman against danger; there was no room for fear in his young, trusting heart. He never questioned for a moment his father's willingness or ability to protect him. By the unerring instinct of childhood he knew his father loved him, and by the same instinct, love cast out fear as unworthy of itself. Let the little child be our teacher; and when clouds gather darkly around us and dangers threaten, with the unquestioning confidence of little Joseph, let us say, "I will not be afraid, my Father's on the other side."

DON'T BE HASTY.

1. Because you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one Sober Second Thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called the "Prince of the World," and who has caught more people than can be counted in this very trap.

5. Because in so doing you are likely to be a fellow-traveller in such company as follows:—"He that is hasty with his feet sinneth." "He that is hasty of spirit exalteth folly." "Seest thou a man hasty in words? there is more hope of a fool than of him." "The thoughts of every one that is hasty tend only to want."

6. Because such a fire may be kindled that it cannot be put out even by all the waters a whole engine company can throw, with Second Thought for their captain.

A LIVING FAITH.

In a public school a short time since, on an alarm of fire, a terrible panic ensued, and many of the scholars were injured by rushing to the doors, and one of the teachers, a young lady, jumped from a window. Among the hundreds of children, with whom the building was crowded, was one girl among the best in the school, who through all the frightful scene maintained entire composure. The colour indeed forsook her cheek. Her lip quivered. The tears stood in her eye, but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her, how she came to sit so still, without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and he told me if there was an alarm of fire in the school, I must just sit still."

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

DEITY OF CHRIST.

Old Testament passages continued from p. 95.

"He was taken from prison and from judgment; and who shall declare his generation?"—Isaiah liii. 8.

"Who can declare the wickedness of the men of that age or generation, who cut off this innocent person in so unjust a manner."—*William Lowth.* "These words do not treat of Christ's divine or human origin."—*Luther.* "By the name of *generation*, the prophet meaneth the multitude that shall believe in Christ, which shall be so great as cannot be expressed."—*Dr. Field.* "The passage refers to neither the divine nor human generation of Christ."—*Le Clerc.* "Several ancient writers applied this to Christ's eternal generation, as the Son of God: and Chrysostom understood it of the miraculous conception. But, however wonderful and ineffable these sacred mysteries are, it was injudicious to expound these words of Isaiah as relating either to the one or to the other."—*Fraser.*

"Thus saith Jehovah, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah."—Jeremiah xvii. 5.

"What has this text to do with the honour which is offered to Christ as Mediator? Here those are represented who confide in merely human strength; the word *men* signifying frail humanity, which is proved from the following clause, 'and maketh flesh his arm' . . . He therefore who trusteth in Christ trusteth not in flesh, nor does his heart depart from God; but he confides in God himself, as it is expressed in John xii. 44: 'He that believeth on me believeth not on me, but on HIM that sent me.'"—*Limborch.*

"Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS."—Jeremiah xxiii. 5.

Grotius says, "this refers to Zerubbabel, who is here, and in Zechariah vi. 12, called a branch, because as a sprout he grew from the tree of David."

Dr. Blayney and *Dr. Adam Clarke*, both translate this passage "This is the name by which Jehovah shall call him, *Our Righteousness.*"

Dr. A. Clarke says, "I believe Jesus to be Jehovah; but I *doubt much whether this text calls him so.* No doctrine so vitally important should be rested on an interpretation so dubious and unsupported by the text."

Le Clerc refers this text to Christ, but also says, "In chapter xxxiii. 16, Jerusalem is designated by the same title, meaning that God would cause righteousness to flourish in that city, namely, in the Christian Church."

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, JEHOVAH OUR RIGHTEOUSNESS.—Jeremiah xxxiii. 16.

Dr. Blayney translates this text, "This is he whom Jehovah shall call our righteousness." *Grotius* says, "The sense is the same as in chapter xxiii. 6 (where he refers it to Zerubbabel), except merely that *there* the people, *here* the city is spoken of." *Gataker*, in the "*Assembly's Annotations*," remarks, "That some interpreters of prime note thus exhibiteth the prophet's words—'And this is the name wherewith every one shall call him, Jehovah our Righteousness;' *but this is a manifest corrupting of the text, which expressly holdeth out, not* HIM, but HER."

W. Lowth says, "Nor is there any greater impropriety in giving the name Jehovah to a city, than in calling an altar *Jehovah-nissi*, Exodus xvii. 15; and *Jehovah-shalom*, Judges vi. 24, in token that the Lord was author of those mercies, of which the said altars were designed to be monuments. So the servants of God are described in the Revelation as having his name written upon their forehead."—Rev. iii. 12; xiv. 1.

"Nebuchadnezzar answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Dan. iii. 25.

"A heathen King, utterly ignorant of the mystery of the Trinity, could not dream of the second person, the Son of God . . . Many of the ancient fathers, being desirous to get proofs of the mystery of the Trinity, and of Christ's humanity, out of the books of the Prophets, did catch at all occasions, and made use of anything in them that might have the least show and shadow to look that way. And so they have wrested, though not rightly, the speech of Nebuchadnezzar to that purpose."—*Bishop Richardson.*

"Not Christ, but an angel, as explained in verse 28th, 'Who hath sent his angel.'"—*Vatable.*

"*Is like the Son of God.*—A most improper translation. What notion could this idolatrous King have of the Lord Jesus Christ? for so the place is understood by thousands. It signifies a son of the gods, that is, a divine person, or an angel, and so the King calls him in verse 28th, 'God hath sent his *angel*, and delivered his servants.' And though even from this some still contend that it was the Angel of the covenant, yet the Babylonish King knew just as much of the one as he did of the other."—*Dr. Adam Clarke.*

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have

been from of old, from everlasting."—Micah ii. 7.

Zerubbabel is rightly said to have come forth out of Bethlehem, because he was of the family of David, which took its rise in Bethlehem . . . Zerubbabel takes his origin from an illustrious house, of ancient times, that had been the reigning family during five hundred years."—*Grotius.*

"In some lower and subordinate sense, it is not impossible that the word of Micah may partially relate to some one of the Jewish princes."—*J. J. Gurney.*

"Without disputing the doctrine of eternal generation, which many derive from this text, we much doubt its being here referred to."—*Bishop Wilson.*

"Some understand these words of the eternal generation of the Son of God . . . but they do not produce any example to prove that going forth is equivalent to generation."—*Houbigant.*

"Here are two expressions, *from of old*, and *from everlasting*, the rendering of two Hebrew phrases, either of which, singly, does sometimes denote *eternity* in the strict sense, and therefore both together may be thought to do so. However, I pretend to call this construction of the passage no more than probable, since there is no ground sufficient for calling it certain and indisputable."—*Dr. Waterland* and also *G. Holden.*

"Some commentators advance a strange subtility, that the prophet makes use of the plural number, goings forth, on account of the twofold nature of Christ; but this involves an absurdity; for the prophet could not, either with propriety or reason, associate the human with the divine nature in regard to eternity."—*Calvin.*

"And ye shall know that Jehovah of hosts hath sent me. Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith Jehovah."—Zech. ii. 10.

This passage is explained by *Lowth*, *Benson*, and *Calvin's* Bible, as referring to the prophet dwelling in the midst of Zion himself, and not Jehovah in their midst; that is, Jehovah had sent him, and Jehovah had said he should dwell in their midst. *Rosenmuller* says, "These are the words of the angel, or divine messenger, mentioned in the chapter. But it is worthy of remark, that the language of Jehovah himself, and that of his minister, who executes his commands, are in these verses blended together."

"Awake, O sword! against my shepherd and against the man that is my fellow, saith Jehovah of hosts."—Zechariah xiii. 7.

Grotius explains this against "Judas Maccabeus." *The Assembly's Annotators* explain it against "The whole order of pastors and shepherds." Gibbs says, "It was spoken of Jehovah against the Jewish nation." *Calvin* says, "The prophet speaks of shepherds as God's associates, on account of their union with him, and because, as St. Paul says, they are '*fellow-workers*' and '*labourers together with God.*'"

"The word translated *fellow* is one which does not, of itself, necessarily imply equality; it might be difficult on grounds merely critical, derived from the phraseology of the text itself, to establish the justice of this interpretation to the satisfaction of those who are not previously convinced of the great and blessed truth for which I am contending (that is, the deity of Christ). For similar reasons I have omitted this text in the enumeration of passages in the second edition of my Discourses."—*Dr. Wardlaw.*

"This passage has been usually understood to predict the sufferings and death of Christ. *I have no conception that it has the most distant relation thereto.* Yet some have gone so far as to find in this a proof of the Divinity of Christ's person . . . I should think it would be requisite to show, by some better argument than a bare assertion, that equality of nature or consubstantiality is necessarily implied. For though a man and his neighbour, who liveth near him, be of the same nature with one another—which, I think, is the argument adduced—it would not surely follow that if God were pleased to bring a man near unto himself, as he did Enoch (Gen. v. 24), or to place him next in authority, as he did David, over his people, that there would be anything as equality or consubstantiality between them."—*Dr. Blayney.*

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Jehovah of hosts."—Malachi iii. 1.

"Before me, as my servant, to prepare the people for the coming of my Son, who shall act in my name."—*Dr. Boothroyd*, also *Joseph Benson.*

"Christ is called the *angel*, or *messenger*, because he was sent by the Father into the world."—*Munster* and *Clarius.*

"He is called the *messenger* or angel of the covenant, because in her God founded the Covenant of Grace, and by him, as Mediator of it, administered it."—*Dr. Pocock.*

We have now given the Old Testament passages *supposed* to refer to Christ. We have advanced *nothing* but the explanations of Trinitarians on these passages. These expositions most clearly show there is not one passage in the Old Testament affording the least evidence that Jesus Christ is God. The remarks on the texts adduced are the views of the most able and scholarly men, and professors of theology, too, in the Trinitarian churches; men above any suspicion of being tainted with Unitarianism. In many places of the New Testament Christ is spoken of as the fulfilment of prophecy. In view of the exposition of the *names, titles, offices, etc.*, already given of these prophecies supposed to refer to Jesus Christ, we have no occasion to object to Christ as spoken of by the prophets; only Trinitarians should understand that the New Testament writers do accommodate the words of the prophets to Jesus Christ, which, in their primary sense, did not refer to him or his work. No man contended more strenuously for the Deity of Christ than Dr. Pye Smith, yet

he says of prophetic references, in the first chapters of Matthew's Gospel, and what is true of these chapters we may surely be allowed to say may be equally true of other parts of the New Testament, *Dr. Smith* says, "The citations from the Old Testament are rather of the nature of classical passages, capable of a descriptive application to the events *than direct prophecies.* Such applications have been always common, not only among the Jews but with every nation possessing any literature. So we every day apply to observable events of striking sentences of our own poets." The "Congregational Magazine," also, for July, 1840, has the following:—"The words of Matthew, which our common version translate, *That it might be fulfilled which was spoken*, do not necessarily and exclusively mean that the event happened for the sole and express purpose of accomplishing the prophet's language, which is evidently a sense too restricted. . . . There can be no reasonable doubt but that, in these cases, the citations are merely allusive, and meant to show a correspondence or agreement between the different events to which they applied." *Rosenmuller, Campbell, Le Clerc*, and other great authorities agree that they are often used by way of *accommodation*, on account of a true and great resemblance, and not as direct prophecies. Now what is true of the first chapters of Matthew may be equally true of other parts of the New Testament, when the following words occur. "*It hath been said*"—"*It is written*"—"*That it might be fulfilled which was spoken by the prophets*"—"*The Scripture saith*"—"*See what is said*"—"*The Scripture foreseeing*"—"*Is it not written.*" We do not deny that some prophecies have their strict and literal fulfilment: we only refer our readers to the fact that it is conceded, by the most profound divines of the Trinitarian churches, that part of the prophecies referred to, as fulfilled by Jesus Christ, did not, in their primary sense, refer to Christ; and hence, not proving the deity of the persons to whom they at first referred, can, in no sense, be used as good arguments for the deity of Christ.

NEW TESTAMENT PASSAGES.

We now propose to examine the passages in the New Testament, under different sections, so that we may be able, at times, to group together a number of texts. We will not entirely confine ourselves to the exposition of Trinitarians on these texts, though, in most cases, their explanation will suffice to show the text to be no proof of the Godhead of Christ.

CHRIST CALLED GOD.

"And they shall call his name *Emmanuel;* which being interpreted, is *God* with us."—Matt. i. 23.

"*Originally* and *literally* this seems applicable only to the birth of a child, a sign to Ahaz, 742 years before the time of Christ. Such a child, it seems, was born at that period." *Professor Stuart, Calmet*, and *H. Horne*, and many others concede the same. It did not prove the deity of such child then born, no more does it support the Godhead of Christ. In the Old Testament we find a person bearing the name of *Eli*, which means, *My God.* Is Eli my God? Another person is called *Ithiel*, which means, *God with me.* Another is called *Abiel*, which means, *God my Father.* Another called *Hiel*, which, being interpreted, is *The living God.* An angel is called *Gabriel*, which means, *The mighty God.* How many Gods would we have, if the *name* of a person, which signifies *God*, established that distinction?

On this text, *Erasmus* says, "Here Christ is not manifestly called God; but the name Emmanuel is attributed to that Son, to intimate that God would be merciful to the human race. For God is said to be *with* those whom he favours." *Calvin* says, "It is usual for Scripture to say that God is with us, when he is present by his assistance and grace, and exerts his power to protect us." *Lucas Brugensis* says, "Christ is extolled by the name *Immanuel*, because, by him, God shows himself to be with us—propitious, benevolent, benignant towards us; by Christ leading the world to himself, and making *us* partakers of the divine nature." *Professor Stuart* says, "To maintain that the name Immanuel proves the doctrine in question (the deity of Christ) is a fallacious argument, although many Trinitarians have urged it."

"In the begining was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John i. 1, etc., etc.

We would observe that this passage does not say that Jesus Christ is God. The meaning appears to be, that the *Word*, or *Logos*, which signifies the *Wisdom of God*, and which is in the text called God, was given to Jesus Christ. "The Word was made flesh and dwelt among us." God was in Jesus Christ, we rejoice to believe, and this is the very most the whole of this difficult part of Scripture sets forth. All things were made by this *divine wisdom*, and *it* is the true life and light of men; and while it was manifested in the person of Jesus Christ, it was despised and rejected of men; this we know was the case. The rendering of this passage, "All things were made by *him*, instead of by *it*, has done much to obscure the true meaning. Let the reader insert the word *it* in the third and fourth verses, as it is done in the fifth, and there will be no difficulty in perceiving the meaning of the passage. Here, at once, is the Trinitarian authority, no less than *Dr. Campbell*, a Trinitarian professor of theology, for so doing. He says, "It deserves to be remarked that every version which preceded the present English version, as far as I have been able to discover, uniformly employed the neuter pronoun, *it.*" It is so in the Bishop's Bible, the Geneva English Bible, Tyndal's Bible, etc., etc. In the eighth chapter of Proverbs wisdom is represented in the very light of these first verses of John's gospel—"The Lord possessed me in the beginning of his way before his work of old. I was set up from everlasting, from the beginning or ever the earth was." It is almost universally conceded that the term *Word*, from the original *Logos*, signifies *Reason, Divine Intelligence*,

Wisdom, etc. *Dr. Wall* says, "That Tertullion and some few of them that understood Greek as well as Latin, have thought that the *Reason of God* or *Wisdom of God* is a fitter translation of the term *Logos*." *Souverain* says, "Every external manifestation, whether by angels or by the flesh of Jesus Christ, is the *Word of God*." *Le Clerc* says, "It is true, before the creation of the world, there was Reason; for Reason was then in God, *yea, God himself*, since God cannot be without Reason." The reader must keep in mind that all these quotations are from Trinitarian writers and divines. *Professor Mitford* considers these few verses in the beginning of John's gospel difficult to understand. *Dr. John Wallis* says, "The Power and Wisdom of God are not things diverse from God himself." This explains the phrase, "The Word (or Wisdom or Power) was God." *Dr. Thomas Brown* says, "The Power of God is not anything different from God." On the phrase, "All things were made by him (or *it*)." *Le Clerc* says, "Everything in the world was made by the highest Reason; nor can anything be instanced that was made without Reason." . . . . "And he in whom that light was conversed for some time among men; but they, notwithstanding their having been created by the divine Reason which *dwelt* in that *man*, did not distinguish him from false teachers." *Dr. Parr* says, "*The word was made flesh;* that is, Wisdom tabernacled, dwelt for a time in a fleshy tabernacle."

These views are perfectly accordant with Unitarian belief, and it will not be a very easy matter to detect any error or sophism in these expositions. The statement that Jesus Christ is called God, in the first verses of John's gospel, is simply *untrue*, that all things are, there said, made by Jesus Christ, is equally *untrue*. The *Logos*, or *Word*, is said to be God, and all things were created by that Logos. It was made flesh and dwelt among men; this we believe. God was in Christ, manifested himself through Christ, in a particular manner, this we rejoice to hold. But it no more follows that Christ was God from this admission, than that any other medium or servant, through which he speaks, or has spoken to man, is God. The Scripture plainly states, Christ himself also affirms, he is only *chosen, anointed, sent, empowered* by God; this fact clearly disproves, in any sense, his proper deity.

"For a good work we stone thee not, but for blasphemy; and because that thou being a man, makest thyself God."—John x. 33.

We are surprised that any sensible person should adduce the false allegation of the Jews to uphold their position, knowing their aptness to bring false charges against Christ; but more especially so with the very repudiation of this charge, and defence of Christ in the next verses. (1.) It was not blasphemy for a man to be called a god, for in the law men were called gods. (2.) He had been sanctified and sent, and had only said he was the Son of God. Here is Christ's repudiation of the charge and defence of his own position.

Dr. Whitby and *Bishop Stillingfleet* both render the phrase, "Makest thyself a God." *Bishop Pearce* says, "The Jews seem to have been angry with Jesus not for the words, "I and my Father are one," but for his calling God *his Father;* thereby, as *they said*, making himself God (verse 33), and, as Jesus expressed it (verse 36), making himself the Son of God." *Kuinoel* says, "I have not styled myself a god, much less the Supreme God, but professed only to be the Son of God, the Messiah, and as such united to him, and consenting with him in all things." *Bishop Sumner* says, "The word *god* is used in Scripture to distinguish rulers and magistrates, as 'God's ministers,' 'powers ordained of God;' so that were even he a prophet, and no more, were he but another Moses, or another Elijah, 'whom God had sanctified and sent unto the world,' he might, without blasphemy, be styled the Son of God."

"And Thomas answered and said unto him, My Lord and my God."—John xx. 28.

It is contended, because Thomas said this to Christ, Christ is God. In 1 Samuel xx. 12, we find that "Jonathan said unto David, *O Jehovah, God of Israel*." None of us would adduce this as a proof of the deity of David. We also read that when Gideon saw an angel of the Lord, "Gideon said, Alas! *O Lord God*."—Judges vi. 22. No one thinks of adducing this as a proof of the deity of the angel. We regard the words of Thomas, surprised and confounded by the presence of the actual Christ, struck with wonder, and giving utterance, as many too commonly do when surprised, to the name of God, "*My God*," "*Oh God*," "*God bless us*," etc. The learned *Dr. Whitby*, who had spent nearly the whole of a long life in defence of Trinitarian doctrines, says on this passage, after his renunciation of Trinitarianism, "These words, *My Lord and my God*, may have this import: 'My Lord and my God have done this;' and so they exactly agree with the faith of the Apostles, saying, 'The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.' Or, thus: 'My Lord and my God! how great is thy power.'"

The following are Trinitarian opinions on this passage. "From this address of Thomas many commentators are of opinion that the doctrine of Christ's divine nature may be established . . . . On the contrary, others *justly* observe, that Thomas used the term *God* in the sense in which it is applied to kings and judges. . . . Some adopt the opinion of Theodore of Mopsuesta, regarding the words as merely an exclamation of surprise, and referring them, not to Christ, but to God."—*Kuinoel*. "It may, indeed, be doubted whether, at that time, Thomas had a full conception of Jesus Christ as Lord and God, since the other disciples received it afterwards by the communication of the Holy Spirit."—*Tittman*. "It may be justly doubted whether the so lately incredulous—because prejudiced and unenlightened—disciple had *then*, or at any time before the illumination of the Holy Spirit at Pentecost, any complete notion of the divine nature of Jesus."—*Bloomfield*.

To be continued.

WAYSIDE GATHERINGS.

BEECHER says there are many persons who think Sunday is a sponge with which to wipe out the sins of the week.

SOUND SENSE.—The current coin of life is—plain, sound sense. We drive a more substantial and thriving trade with that than with aught else.

DYING WORDS OF A CULPRIT. — "Liquor and bad associations are the bane which has ruined others as well as me; and, oh! let me entreat you to remember the fate which has followed my transgressions, and profit by it."

TRANSMIGRATIONISTS.—This is the name of a numerous sect in France and Germany. They include all animals in their idea of immortality. They profess to believe that being changed after death into some inferior animal will be the purgatory of some people.

CHINA.—There are at present seventy-nine Protestant missionaries in China, distributed as follows: Hong Kong, 9; Canton, 12; Amoy, 9: Fulchau, 9; Ningpo, 18; Shanghai, 25. They have been sent out by twenty different missionary societies.

FOLLY.—Sir Joshua Reynolds being asked how he would personate folly in a painting, replied that he would represent a man climbing over a wall at the risk of his neck, with an open gate close by, through which he might walk with ease and safety.

"WHOM THE GODS LOVE DIE YOUNG."—It was among the loveliest customs of the ancients to bury the young at morning twilight; for as they strove to give the softest interpretation to death, so they imagined that Aurora, who loved the young, had stolen them to her embrace.—*Anon.*

CHRISTIAN LIBERALITY. — The Unitarian Church at Buffalo, America, having been destroyed by fire, the trustees of a Trinitarian church have kindly allowed the Unitarians to hold one service every Sabbath, until their own church is re-built. This kindness, unsought, was proffered promptly on the destruction of the Unitarian building. This is good news from a far-off country.

REV. DR. BUSHNELL, Trinitarian, in a recent volume, says: "*Satan*, or the devil taken in the singular, *is not the name of any particular person*, neither is it a personation merely of temptation, or impersonal evil, but *the name is one taken up by the imagination* to designate or embody, in a conception the mind can most easily wield, the all or total of bad minds and powers."

GERMANY.—The statistics of Germany, compared with 1840, show a large increase of Protestants. The number of Protestants in the German States is 20,000,000. Catholics, 23,150,000. During the last nineteen years nearly whole congregations of Catholics have become Protestants, and four times the number of Catholic priests have joined Protestant churches, compared with the Protestant clergy who have become Catholics. We call this good news from Germany.

A NOVEL REMEDY FOR HOOPING-COUGH.—Great numbers of children labouring under hooping-cough, now visit the gas-works in Preston, for the purpose of breathing the exhalations from the gas lime. It is said that all the little sufferers feel considerably relieved, and many are absolutely cured by this simple remedy.

"FIGHTING MEN."—It may not be out of place to remind those of our young men who are longing for the emoluments attendant upon a pugilistic victory, that those gentlemen who follow the "manly art," as a profession, generally come to a bad end. The father of Mr. T. Hyer, who enjoyed the distinguished honour of participating in the first ring-fight, died of liquor; Belcher Kay died of fight; William Poole died of the bullet; Paudeen died of a stab; Sullivan died on the gallows; and they are continually dropping off, coming to a violent and disgraceful end, unhonoured and uncared for. Avoid therefore the prize-ring, not merely as actors, but as spectators. Black boots, become an itinerant dealer in tin-ware, sell peanuts or gingerbread, but don't for the sake of yourselves or friends become a pugilist.—*American Paper.*

A NEW WAY OF ENFORCING CHURCH RATES.—A correspondent of the *Morning Star* says, that "At Lord Promfret's rent audit at Towcester last week, his lordship's agent brought with him a list of all those tenants who had objected to pay their church-rates, on the ground of its illegality, and demanded payment of the amount of their rates, in addition to the rent. He also told them that he was ordered to say, that a refusal would be the worse for them, as their rents would be raised to an amount covering the rate. As the greater portion of the town belongs to Lord Promfret, the tenants had no alternative but submission."

RELIGION OF PRISONERS.—The *Manchester Guardian*, for April 20th, 1843, contains the following account of the prisoners confined in the county gaol, Lancaster Castle, for January, 1842, to January, 1843, which probably will show that if crime does not exist in consequence of this defective teaching, at any rate it must be conceded that crime exists independent of that teaching:—Of the Established Church, 471; Methodists, 59; Presbyterians, 8; Jews, 3; Primitive Methodists, 1; Roman Catholics, 107; Baptists, 9; Independents, 4; Calvinists, 2; Unitarians, 1; and no denomination, 10. We do not, from time to time, give gaol statistics to prove the immoral tendency of any form of religious faith, but simply to repeat, with such facts as these, in *Lancashire*, the most Unitarian county of England, no Trinitarian should say our religion has an immoral tendency. Neither theory nor fact can prove it so. Out of 675 prisoners, 674 professed adhesion to Trinitarian churches, and 1 only a Unitarian.

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